Iniunctions to bee obſerued and kept, within the Dioces of Saincte Dauides, exhibited in the Viſitation, of the right Reuerend Father in God, Marmaduke Biſhop of Saincte Dauides aforeſaied, in the 25. yere of the reigne of our moſte gracious ſouereigne Ladie Elizabeth by the grace of God Quene of Englande &c.

Becauſe I vnderſtande, there is vſed in moſte partes of my Dioces, an infinite nõber of Popiſhe Ceremonies and other thynges, contrarie to the Lawes of God, and the Quenes maieſties moſte godlie proceedynges: I thought good, for the auoiding of theſame to ſette doune theſe Iniunctions followyng: Requiryng you, and euery of you (for that it tendeth to the glorie of almightie God and ỹ benefite of thoſe people cõmitted to my charge) to haue a ſpeciall care, within ỹ limites of your charge, for the ſpeedie obſeruation, and fulfilling of the ſame: In doing whereof, you ſhall not onely obeie Gods Commaundementes, obſerue her highneſſe lawes, and diſcharge your owne dueties. But ſhall alſo greatly benefite the common weale, increaſe true Religion, and maintaine the Countrie in all vertue and godlineſſe; where heretofore it hath been (for the moſte parte) trained vp in erronious opinions, Idolatrous amitie, and wicked Superſtition.

Iniunctions to be obserued, aswell of the Cleargie, as Laitie: within the Dioces of Sainct Danies, &c.

Iirst, whereas heretofore in sundrie places, it hath been a foolishe vse emongest a sort of ignorant, blinde Priestes and Ministers, that at the saiyng of these woordes, imediatly goyng before the distributiō of the Sacramentall Bread and Wine: Who in the same night he was betraied, tooke bread, and whē he had giuen thankes &c. Likewise after supper he tooke the cup &c. Thei would take the bread and wine in their handes, lift it vp and shewe it vnto the people: whereupon hath ensued, horrible Idolatries, and religious adoration of the Sacramentes thē selues, or rather of the bread and wine, as by kneelyng, knockyng of the breast, liftyng vp of handes, clolyng of their eyes, with the finger and the thombe. For the auoidyng whereof it is decreed, that no Persone, Vicare, or Curate, whatsoeuer, hereafter shall handle, lifte vp, or shewe vnto the people, the bread and wine, but shall let it lie still vpon the Table, vntill the distribution thereof, and then to breake it, receiue it hymself, and distribute it vnto others, accordyng to the orders of the booke, without any addition or detraction.

2 Item, for the better edefiyng and hearyng of the people in the ordinarie Seruice, the Minister shall alwaies stande, either in the bodie of the Churche, or at the least, in the lower ende of the Chauncell, (where commonly the seate of the Minister is) with his face alwaies tourned doune vnto the people, and thence reuerently, distinctly, and with a loude voice, reade the saied Seruice.

3 Item, that no notorious offendour, wrong doer, malicious persone, Infant vnder fourtene yeres of age, Idiot, Frēticke, or others, ignorant of the principles of the Christian religion, and the doctrine of the Sacramentes, shalbe admitted by any Minister to communicate.

4 Item,

4 Item, that there bee no recourse by the Minister, to the Communion Table, to saie any parte of seruice there, saueng onely when there is a Communion to bee ministred: for it doeth retaine a memorie, of the Idolatrous Masse: For the auoidyng whereof, all the Seruice shalbe saied by the Minister, in his owne seate or Pulpit, with his face turned downe towardes the people: saueng that when there is any thyng extraordinarily to be doen: as Baptisme, Buriall, Mariage, or thankes giueng for women deliuered: then he maie vse the accustomed place thereof.

5 Item, that there be no Linnen cloth laid vpon the Communion Table, saueng that when there is a Communion to be ministred.

6 Item, when there is a Communiō to be ministred, that the Communion Table bee placed at the lower ende of the Chauncell, as nere vnto the people as maie bee conuenient, and when the Ministration is doen, remoue it to the vpper ende of the saied Chauncell.

7 Item, that when there is a Communion, that al the people whiche will not communicate beyng called thereunto, be commaunded to departe for that tyme out of the Churche: after the generall Confession made, in the name of the communicantes, and if any be so stubborne, that thei will no departe, then the Minister to proceede no further in the Communion, but in the next consistorie courte, complaine of them, as interrupters and troublers of Gods diuine seruice.

8 Item, that no Minister, dooe presume to minister any more Cōmunions but onely one, in one Churche in one daie.

9 Item, that there bee no Communion ministred in any Churche, or otherwise priuate, excepte there bee at the leaste, three for euery feore communicantes that bee in the Parishe, to communicate with the Minister.

10 Item, that none be admitted to receiue the holy Communion, but suche as the Minister (by due examination) shall knowe, can perfectly saie the Articles of their faithe, the ten Commaundementes, and the Lordes Praier, at the least, yea, the yonger sort must saie the whole Cathechisme.

11 Item, that euery man and woman doe receiue the holie Communion thrise in euery yere at the leaſt.

12 Item, that no Miniſter doe admitt any of an other Pariſhe, to communicate in his Pariſhe Churche.

Baptiſme.

FIrſt, that no laie man or woman doe preſume to miniſter Baptiſme, but (if the child be weake) that thei ſende for the Miniſter of the Pariſhe, and the Midwife not to meddle with it at all, otherwiſe thē is in the booke of Common Praier.

2 Item, (to take awaie Superſtition) the Miniſter ſhall not dippe the childe that is to bee baptiſed in water, but once onely, and that diſcreetly, or elſe poore water vpon hym, once onely, in the name of the Father, the Sonne, and of the holie Ghoſt.

3 Item, that no Miniſter or Prieſt, doe put on, or ſuffer others to put on the childes head that is baptiſed, the Chriſom (as it is ſuperſticioully called) wherein hath beene greate ſuperſtition, and yet is in ſondrie places.

4 Item, that none be admitted to be Goſſippes whiche bee vnder 14. peres of age, and thei to make an open confeſſion at the Font, of the Articles of their faithe, yea, the yonger ſorte muſt ſaie the whole Catechiſme.

5 Item, that the father of the childe that is to bee baptiſed, be preſent at the baptizing of his ſaid childe, during the whole action of Baptiſme.

6 Item, that the Miniſter ſhall not meete and receiue the childe that is to be baptized, at the Churche doore or Porche, nor ſhall there ſaie any peece of Seruice for that purpoſe, whiche heretofore ſuperſticioully hath been vſed.

7 Item, the Miniſter ſhall not ſuffer the ſuerties or Goſſippes, to put their handes vpon the head of the childe, immediatly after it is named, and baptiſed, as if there were ſome vertue or hidden miſterie therein.

Buriall.

Firſt,

FIrst, that there bee no Crosses of wood made & erected in sondrie places, where thei vse to reck with the coppes: and especially that no woodden Crosses, be set vpon the Crosse in the Church yarde, or vpon, or about his graue.

2 Item, that the Clark nor his deputie, do carie about the Towne, a little bell called the Sainctes bell before the Burial, after the vse of Popishe superstition.

3 Item, that there be no offerynges at Burialles, whether directly or indirectly: their Monethes mindes, or twelue Monethes mindes, as fullpersticiously thei haue been termed and vsed.

4 Item, that there bee no waiers made for the dead, either in the house or vpon the waie, or els where: whiche thyng superstitiously hath been frequented and tollerated by the Ministers.

5 Item, that the Clarke and one or twoo with hym at the most, shall cast the earth vpon the coppes, and none but thei.

6 Item, that there bee no Candles vsed vppon the coppes, whilest it is in the Churche.

7 Item, that no Ministers, when thei resorte to Burials, to any other Churches then their owne, shal weare any Surplesse, or suche like attire more then vsuall.

8 Item, that there be no ringyng of Belles at Burialles, sauing one shorte peale before the Buriall, and an other after.

Of the thankes giuyng for the deliueraunce of Women.

FIrst, the Minister shall not meete the Woman at the Church doore, or Porche, there takyng her by the hand, and leadyng her into the Churche, mumblyng to hym self I knowe not what, and that namely in Latine, as heretofore amongest them hath been vsed.

2 Item, that the Midwife goe not before the woman, that is to yeeld her thanks into the Church, and so vp to the Communion Table: for these two foolishe and superstitious customes, the one by the Priest, and the other by the Midwife hath been vsed,

Churchyng of women: as for that concerneth and bringyng a childe into the worlde (and that in lawfull Wedlock) a woman should be vncleane and prophane.

3 Item, that the woman that is to giue her thanks, either els the Midwife, shal not kisse the Communion Table, when thei offer the accustomed dueties.

ITem, that Images, Pictures, and al Monumentes of fained miracles, al well in walles, as in glasse windowes, be defaced, and namely the Image of the Crucifixe, and the two Maries in the Chauncell windowes.

2 Item, that the Paraphrase maie bee prouided in euery Churche, or rather Bullingers Decades in Englishe, for it is muche more profitable.

3 Item, that the quarter Sermons maie be prouided for.

4 Item, that the Ministers shall buy for their studie in Deuinitie, all suche Bookes as shall concerne the same, and bee nominated by me: and that within two monethes after the denomination and receipt of these Iniunctions.

5 Item, that Aulters and Roodlofts, may be pulled doune and vtterly defaced, and the timber therof, either solde, or els put to some good vse: for as yet, thei stand in most Churches little or nothyng blemished.

6 Item, that the Lordes daie, and other lawfull Holidaies be spent in the diuine seruice of almightie God, and that olde superstitious holidaies, bee fully abrogated and put downe: yet, bidden to be obserued by the Minister in the Churches.

7 Item, that the twelue pence forfaited for absence from the Church, be leuied and taken accordyng to the Statutes.

8 Item, that no Ministers receiue common Whores and wicked women, to giue their thankes as well as honest Women, without first thei bee examined by the Ordinarie, and allowed thereunto vnder his seale.

9 Item, that the Minister doo vsually teache the Catechisme, to the youthe of their Parishe, whiche now is altogether neglected.

10 Item, that the Minister shall reade the Queenes Ma-

iesties

leſſies Iniunctions, openly to their Pariſhoners, fowr tymes in the yere at the leaſt, and that thei (vſually in the Rogation weeke) doe by perambulation, compaſſe in the vttermoſt boundes of their Pariſh.

11 Item, that no Miniſter ſhall playe at Dice, Cardes, Tables, Boules, or any other vnlawfull game.

12 Item, that no Miniſter ſhall ſell any Ale, or Beere, or keepe any victuallyng houſe, or haunte any other Alehouſe, or Tauerne.

13 Item, that the Miniſter ſolemniſe no Matrimonie in priuate houſes, Gardins, prophane Chappelles, or in any other place, otherwiſe then the lawe doeth permit them.

14 Item, that the Miniſter dooe weare ſuche decent and comely apparell, as dooeth belong to their vocation, and (ſo many as be able) to prouide clokes with ſleeues.

15 Item, that euery Parſone, or Vicare, be reſident vpon his benifice, or otherwiſe (hauyng a ſufficient Diſpenſation) doe ſubſtitute a fitt perſone in the place, allowed by the Ordinarie, and theſame to be alwaies there reſident.

16 Item, that euery Parſone, Vicar, or Curate, doe from tyme to tyme, vſe good perſuaſions, to all their Pariſhoners, lyyng on their death beddes, to giue by their Teſtament, or otherwiſe, ſome thyng towardes the repairyng of the decaied Churche of Sainct Dauides.

17 Item, that no Parſone, Vicar, or Curate, doe Marrie any perſone within the degrees prohibited nor that haue any moze wiues, or houſbandes then one.

18 Item, that the Churchwardens of euery Pariſhe, haue an eſpeciall care, that no Curate bee permitted, to ſerue in their Pariſhes, except he doe firſt ſhewe vnto them, his licence from the Ordinarie ſo to doe, and thei to keepe the ſame ſafely, for their owne diſcharge.

Theſe Iniunctions aboue written, and euery parte and percell of them, I ſtraighely charge and commaunde euery man (to whom thei doe appertain) fullie to obſerue, maintain, and keepe, vpon paine of the Lawes, for that cauſe made and prouided.

FINIS.

Item that the person, parson, vicar and the curate dwelling and
abiding there do permit no strangers to be buried within the parish
church or chapel (for that by them would, happily, grow
great profit) except that of the best
parte of the parish. And this to mean of townish the
inhabitants of the church or chapel to the finding of
the church dwelling there, and they to be accomptable
for the same.